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WEEKLY REVIEW.

—Lady Dufferin—the papers tell us—"has consented to give her patronage to a charity ball which is to come off at Simla next month in aid of the new Roman Catholic Church. The ball will be held in the Town Hall, and will be on a large scale." That the Church of Rome should see no incongruity in obtaining money for the building of a church by inviting ladies and gentlemen of all degrees of worldliness to come together for a night of dancing with its concomitants, shows that her ideas of propriety are very different from those of the Apostles. We are sorry that Lady Dufferin should sanction this kind of thing. Is the Church of Rome so badly off for funds that she cannot out of her own build a Church at Simla? The Methodist Episcopal Church of the United States, without any aid from Government, builds more than 500 churches every year, an average of about one and a half a day, besides supporting her ministry and carrying on extensive mission work.

—The Rock of August 5th has an article on Scripture Reading in the Army, in which it gives the meed of well-merited approbation to the goodly company of Scripture-readers employed in the British Army. Coming in contact as they do with the soldiers in the barracks, and not separated from them as the chaplain is by military rank, they have excellent opportunities of commending to them the Gospel.

As Lord Shaftesbury has well said: "The Army Scripture Reader is, from his education, his habits of life, and his general experience, the very man to be the constant friend, the constant adviser, and the constant teacher of soldiers." Eighty-two of these messengers of God are employed by the Society as follows: England, fifty-six; Ireland, twelve; Scotland, six; Bombay, one; Madras, three; Hong Kong, one; Egypt, one; Gibraltar, one; Malta, one. We rejoice that the Society has been able to employ eighty-two, but five minutes' reflection, or a glance at the Army list of stations, will convince the most indifferent friend of the soldier, that only a fraction of the work has been commenced. In India, where so many thousand English and native troops are stationed, the Society has only four Scripture-readers at work.

Our contemporary may well express surprise at the paucity of Army Scripture Readers in India. We can remember when there were very many more. What has caused the great falling of? The reason should be stated and we would like to see it brought prominently before the Christian public in England. The Army Scripture-reader—as a rule—is an Evangelical, possibly a dissenter, and his great aim is to make the men acquainted with the same Jesus who gives light and life to him. He is, in his efforts, undenominational. Under an Evangelical chaplain he will work happily and successfully. But now-a-days the Chaplains attach a great deal of importance to what they call Churchmanship. They are generally Sacramentarian or Ritualistic, and a Scripture-Reader must conform to their ideas and lend themselves to their plans or methods, or else he will have a very hard time indeed and his work will be, like Penelope's, undone as fast as it is done. We believe this to be the reason why the Army Scripture Reader is disappearing from the Army in India.

—Yokohama is more quickly reached from London *via* Canada, than it is via Suez. A letter posted by the *Times*, via Suez reached Yokohama in 38 days, and re-posted there reached London via Canada in 31 days.

—Mention has frequently been made of the English High Church Mission to the Nestorians. Some sixty years ago the American Board sent missionaries to Oorooomiah to labour among the Nestorians. They found them in a very degraded state. They had the Bible in the ancient Syriac and read it in the churches without understanding it. Even the priests and bishops were grossly ignorant of the Scriptures, and were far from being moral in their lives. The American missionaries translated the Bible into the modern tongue and taught it to old and young. At first they tried simply to reform and purify the Nestorian Church, but eventually found it necessary to receive converts and organize evangelical churches. The Anglican High Church Mission looks with admiration on the Nestorian Church because of its antiquity, and revolts against the idea of getting the members converted, but it is desirous of bringing about a measure of affiliation. The present Archbishop of Canterbury takes a good deal of interest in this movement. The Mission consists of the Rev. Canon Maclean and Rev. Mr. Brown. They try to show the Nestorians by the way in which they celebrate the communion that the English Church believes in the Real Presence and the Holy Sacrifice, and have put forth a Catechism in which they thus address the Virgin Mary: "We venerate thee, O mother of God, because of Thee Christ was born. Pray for us sinners." But it appears that the Nestorians are rather alarmed at these demonstrations and suspect that it is the Church of Rome, their old enemy, that is thus seeking to circumvent them. There are those in the Nestorian Church who are not unwilling to favour the advances of the Anglicans, if English wealth may be poured into their Church at the same time, but there appears to be some doubt of this.

—A letter from Mexico in the *Independent* mentions that there is a kind of revival of Romanism in that country, manifesting itself in several ways, but notably in the renewed homage paid to the image of the Virgin of Guadalupe. At a given signal, last December, the people dropped on their knees and took an oath of fealty to this image. An effort is being made to raise a million of dollars with which to crown this image. Meanwhile the work of Protestant Missions goes forward steadily, if not rapidly.

—*Native Opinion* says:—

"A society ought to be progressive, women ought to be able to assist men in the work of regenerating India, a Shudra ought to be accorded the privileges of a Brahmin" may be all very good social maxims, but reform is not a whit advanced by repeating them unless an attempt is made to discover the right means of accomplishing the desired ends. That means is Education and Education alone, and so long as 25,000 persons only out of a population of 250 millions have partially come under its influences, the efforts of the promoters of extravagant social reforms must prove as the best illustrations of misdirected energy, which can well be turned to the best advantage by employing it for the diffusion of light and enlightenment among the Indian masses by the introduction of a system of cheap, widespread, and well-regulated education throughout the country.

The *Subodh-Patrika*, with reference to the above, thinks the friends of reform will have to wait a fearfully long time if such is the only process they have to rely on. In order properly to estimate the prospect here held out, we must enquire what sort of home education these 25,000 pupils enjoy. How powerful is this home education is seen in the way in which the many thousands of Native children in Mission-schools shake off the religious instruction there imparted, "like dew drops from a lion's mane." They are taught at home to believe that the Christian instruction given has no claims upon them, to regard it even as poison, to be learned simply as English boys at home learn about the gods of Greece and Rome. This method of bringing about a reform is directly in the face of nature which ordains that the elevating principles should descend from the parents to the children. It is more important to inoculate with the truth one adult than fifty children exposed to the counter current of parental influence. This matter of education is very little understood. The parent educates the child far more than the tutor does; has much more to do with the moulding of the child's character. There are exceptions of course; but in at least nine cases out of ten, it is as we have said. We are heartily in favour of "a system of cheap, widespread, and well-regulated education throughout the country," but we think it even more important that there should be an honest and free inquiry on the part of adults into the social evils existing and the steps required for their extinction.

—More than twenty periodicals in Guzarati and Marathi ceased to appear last year. Most of them had had but a brief period of

existence. Men go into this line of things very much as they would buy a ticket in a lottery.

—Father De Quarenghi, an Italian priest, gave a lecture lately at a private meeting composed mainly of High-Church clergymen, at All Saints' Vicarage, Lambeth. The lecture was given by request, on a special subject, the Pope's Infallibility, and aimed to show the harmony of that dogma with the earlier teaching of the Church of Rome. The lecture has since been published.

—The Soul, what is it? The soul is the animating principle in man, and the word is sometimes used to designate simply the life, and sometimes to designate all that is conjoint and connate with life in man, viz., his spiritual nature. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." A tripartite distinction is sometimes made, spirit, soul, body; elsewhere in the Scriptures man is described as described as of soul and body, or spirit and body. Essentially connected with the life of the human body is an immaterial something that is subject to impressions conveyed through the senses' that has powers of memory, reflection, comparison, judgment, anticipation, hope, fear, love, aversion, reasoning, a moral sense, &c. The body of Adam was first formed and this spiritual essence was then inbreathed; it was superadded, and may be withdrawn. We may speak of it specially with reference to some of its functions or modes of manifestation. Thus we speak of the heart, the intellect, the reason, the mind, the conscience. But our identity is one. In the *ego* there is no complexity. We have direct knowledge of ourselves by consciousness. Because, as regards its connection with the body, the life is so bound up with the soul, these latter words are sometimes used interchangably in the Bible. But ordinarily the soul is that in us in which our identity resides, which thinks, feels, resolves, hopes, fears, &c. Physiologists have ascertained that the brain is that by which all mental processes and experiences take place, every change and movement in the mind being recorded in the brain, and many of them have very strangely leaped to the conclusion that the brain is the mind, and is in fact all that is comprehended in soul or spirit; that man is wholly material. There is not a particle of evidence for such a supposition. The processes of the mind are recorded in the brain, and the mind is in such a sense dependent on this organ for its right action that when the organ is diseased the manifestations of the mind are disordered. All that can be said, however, is that the brain is that organ by means of which the soul carries on its communications with the world, acquiring thereby a local habitation and a realm of action for a season. "This night thy soul shall be required of thee" "Who is able to destroy both soul and body in hell." Such expressions show that the two are differentiable. The greatest of facts connected with the soul is its capacity of receiving the Spirit of God, the infinite Spirit, and of yielding itself fully and continuously forever to His blessed direction.

—A course of Lectures on most important subjects has been in process of delivery in the Free Church Institution, Bombay, for many weeks. We regret that on account of our own Sunday engagements we have not been able to attend these Lectures, and we should have been glad if some friend had supplied us with notices of them. The programme carried out thus far, is as follows: God and Religion; Rev. R. Scott. The Early Struggles of Christianity; Professor Alexander. The Bible; Rev. J. Forgan. Morality and Religion; Rev. R. MacOmish. The Place of Faith in Human Life; Rev. W. Bell. Next Sunday evening (8 p. m.) Professor Jack will speak on The Scottish Reformation. From what we have heard of the lectures and from what we know of the lecturers we are sure that the young men who have attended them have had the opportunity of being greatly helped forward in their pursuit of the knowledge of the best things.

—We had the pleasure of hearing at the Y. M. C. A. rooms last week, a very interesting and suggestive lecture by the Rev. H. C. Squires on "Yesterday, To-day, and Forever." The range of enquiry was large; but the subject was treated in a way well fitted to impress the listeners and stimulate thought.

—From a recent letter of *Theophila* we take the following:—

Among other books that I am reading, is "The Fool of Quality," by Henry Brooke. The author was an Irishman, a lawyer by profession, a friend of Pope and Swift. John Wesley esteemed this book so highly that he published an edition of it, with some omissions, under the title of "The History of Harry, Earl of Moreland." It is a novel in form, and abounds in incidents; but abounds still more in dissertations, sermons upon religion, morality, politics, social abuses, all the higher subjects of thought. I have a mind to make you acquainted with Peter Patience, one of the episodical characters. Constantly, some new personage is introduced, who has a long story to tell, and some views to deliver.

This Peter Patience was seen in a village street by our young hero, Harry, parrying the blows of a furious adversary, with a strong arm, holding him aloof, and giving no blow in return; indeed, trying to soothe the enraged man by gentle words. However, in the contest or rather attack, the man fell, and then retreated. So, young Harry had a chance to get hold of Peter Patience, and learnt something of his character. Harry's tutor, Mr Clement, asked Peter if he had ever been angry. He said, not on his own account. "For I do not fear any man, and what should make me angry?" He had great physical strength. Mr. C. said, "God himself can be angry, and yet he cannot possibly fear." Peter answered, "I am sure that God was never angry in his whole life." Mr. C. reminded him that God, according to the Scriptures, has anger toward impenitent sinners. Peter said, the Scriptures were written for man; but how should man understand them, if they were not written according to his own language and to his own passions? Can you, Sir, be angry at a mite or a worm, which you can crush into nothing at pleasure?" "I think not." "No, because you cannot fear a thing that has not power to offend you. Now, all the world is but as a worm or a mite to God, and neither man nor angels can disturb or affect him with anything, except delight; on their acceptance of that happiness which he desires to give to all his creatures."

"But," says Mr. Clement, "you see that God's anger was so great against sin, that nothing could satisfy for it save the death of his beloved Son." "Ay, but," says Peter, "the Scripture which you quote tells you, that it was not his anger but his love that sent him to us. For God so loved the world that he gave his only begotten Son to take his death upon the cross. And I am as fully assured as I am of my own being, that the same gracious God who has already redeemed poor sinners, would willingly redeem the poor devils also, if they could but find in their hearts to desire his salvation."

Our friend, Peter, was a poor currier by trade, but the son of a clergyman.

I give you another quotation. "All virtues even justice itself, are merely different forms of benevolence; which indeed constitutes the heaven or beatitude of God himself. He is no other than an infinite and eternal Good Will. Benevolence must, therefore, constitute the beatitude in heaven, of all dependent beings."

We reserve for our next issue the remarks suggested by this extract.

—We have a letter from Dr. Thoburn, July 11th, giving us more cheerful accounts of his son:—

"Crawford has now been with us a month, and we begin to feel quite hopeful of his recovery. When he arrived he was very weak, and the excitement of getting home brought on two successive hemorrhages, the last of which brought him very low. Both his lungs were seriously affected, and this, added to the hemorrhage, made his chance for life seem very slender. He has, however, rallied rapidly and the doctors speak much more hopefully of his possible recovery. His left lung is nearly well and the right lung seems also to be gaining a little."

—Dr. T. adds:—

"The missionary outlook is favourable, but the demands rise with astonishing rapidity. From almost every corner of the world comes the cry for men, women, and money. Collections are increasing, but not half fast enough. The land is filled with plenty, prices are low, wages high, and yet there never has been so much discontent among the working classes. Great changes are impending, and never before has Christianity had such emergencies to meet as those just before her. I believe in God, and expect to see great things achieved in the name of his son Jesus before I die."

—We have received another letter hauling us over the coals for writing as we did about the Bishop for India. Doubtless we did very wrongly. The General Conference will please take notice. But after all, did we nominate any body? We expressed a preference for the episcopal visits from home.

—The widow of the late Mr. J. Head, Mazagon, wishes us to convey her sincere thanks to the many friends who have sent her sympathizing letters in the time of her affliction.

—The *Dnyanodaya*, noticing the expected return of the Rev. R. A. Hume from America, mentions that his sister, Miss S. Hume, is expecting to return to America immediately, the state of her mother's health requiring such aid as she can give. Miss Hume returned to this country five years ago, having left it as a child, and has been abundant in labours. During her brother's absence in America she has had the supervision of a large district, involving prolonged tonga travel. Besides this she has taught in the Mission High School and also in the Girls' School, has cared for the Chapin Home for Widows and in many ways helped forward the work of the Mission. Who can estimate the value of such an example to the Christian women and girls?

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—THERE was a good attendance of Native and European gentlemen at the Framji Cowasji Hall last Saturday to hear the Rev. Mr. Tisdall lecture on the Origin of the Truths found in Mahomedism. The Rev. Dr. Mylne, Bishop of Bombay, occupied the chair and introduced the Lecturer with some appropriate remarks. The Lecturer was careful to avoid every thing like harshness in his way of handling points of delicacy. He claimed that a number of the truths advanced by the previous Lecturer as distinctive of Mahomedism or as having found special emphasis in the system, were strongly emphasized in the Scriptures of the Old and New Testament! He spoke of the Unity of God and his Immutability; of fate; of toleration; of the forgivingness attributed to Mahomed; of the mode in which Mahomedism had been propagated; of polygamy; of learning under the Caliphs. The Lecture was listened to very quietly and attentively.

—THE *New Dispensation* tries to persuade itself that Jesus the Christ never assumed the name of Saviour. The Christ means the Anointed One of Prophecy, and when Jesus entered on his ministry at Nazareth he read the prophecy contained in Isaiah 42, and told his hearers that that prophecy was that day fulfilled. What the Jews looked for in the Messiah was a Saviour, though their conception of salvation was somewhat mundane. A hundred expressions of Christ, absolutely implying the fact that salvation is by him might be quoted. "No man cometh unto the Father but by me." "Ye will not come unto me that ye might have life." "If ye believe not that I am he ye shall die in your sins." "The Son of man hath power on earth to forgive sins." "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him should not perish but have eternal life." "Thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." The simple Samaritans understood this matter, for they said, "We have heard him ourselves and know that this is indeed the Christ, the Saviour of the world." Jesus on one occasion said, "I thank thee, oh Father, that thou hast hid these things from the wise and prudent and hast revealed them unto babes."

—WE have received a Prospectus of a "Telegraph Lottery" to increase the usefulness of the "*Telegraph*" newspaper published at Hyderabad, Deccan. The Prospectus is signed by Albert & Co., Pondichery. The Lottery is said to be authorized by H. H. the Nizam's Government. It consists of 130,000 tickets at Re. 1½. The Legislative Council for India have prohibited Lotteries in India, but what does this amount to so long as parties, known or unknown, can plant themselves in French territory and deluge the land with Prospectuses? The law becomes a mere cipher.

—THE special services this week at the Fort M. E. Church, conducted by Rev. I. F. Row, have been deeply interesting, though the weather has made it difficult for many to attend. The last of these meetings will be to-night, (8 p. m.) though Mr. Row will preach in the same place to-morrow, 6 p. m., presenting the cause of the Anglo-Indian Evangelization Society.

ANGLO-INDIAN EVANGELIZATION SOCIETY.

A CONFERENCE of this mission was held in Poona on Thursday, Friday and Saturday, August 18th, 19th and 20th.

Out of ten Evangelists more or less connected with the Society only five were able to attend the Conference, the distance being too great for those in North India, two of whom are ministers of Union Churches in Mussoorie and Darjeeling and could not leave their stations at this season.

Those present were, the Revs. Isaac F. Row and C. W. Christian from the Madras Presidency; Mr. James Shaw from Scinde; Mr. Fawcett Shaw from Baroda; and the Indian Secretary of the Society, Rev. H. De St. Dalmas, now residing in Poona.

Some members of the local committee and ministers visiting Poona or resident in the station were present at some of the sessions. Besides the Conference meetings for prayer and consultation, there were also meetings of a more general character. On Thursday evening the usual weekly union prayer meeting at the Free Church was made a missionary meeting for the Society. There was an unusually large attendance, all seemed deeply interested and unaware that the conventional time of one hour was considerably exceeded The Rev. J. S. Beaumont presided and short addresses were given by three Evangelists. Mr. Christian spoke of his work on the Madras Railway and at Whitefield Colony; Mr. Fawcett Shaw followed with an account of the work carried on by him at many places between Bombay and Ajmere—especially Abu Road and Baroda. Last of all Mr. James Shaw described the interesting district in which he is engaged in Scinde and lower Afghanistan and Beluchistan, along the frontier railway to Quetta.

At a later hour the same evening a number of friends assembled by invitation of Mr. and Mrs. De St. Dalmas to meet the Evangelists and to hear more about the work of the Society. On that occasion Mr. Row spoke of his recent tour of nearly seven months in Upper Assam, and many were glad of an opportunity of questioning him and so getting fuller information—whilst thankful for many encouragements and for the blessing on what is being done. The need of a greatly increased number of evangelists for our own countrymen all over India was apparent.

On Sunday, 21st August, there were collections on behalf of the Society in St. Andrews, in the Free Church, and in the Methodist Church, the services in all three being conducted by the Society's evangelists.

As a result of these meetings many expressed an increased interest in the evangelistic work of this mission, which is being carried on in various parts of India among our scattered European population—chiefly on railways and in planting districts.

At the Conference, the formation of a Railway Men's Christian Association was resolved on, similar to the one which is found so useful in England.

It is hoped that the interest awakened by means of these meetings will lead to the extension of the Society's operations, and that an impetus has been given to the Mission. The evangelists felt that it was a good thing thus to meet together and that it would be profitable both for themselves and for the work to have similar conferences in future years.

PSALM VI.

O LORD my God, rebuke me not,
When righteous wrath is at its height;
Nor chasten in resentment hot,
But let Thy mercy on me light.

Beneath Thy rod my spirits droop,
How long wilt Thou chastise Thy child?
In loving-kindness deign to stoop
And with me now be reconciled.

O Captain of Salvation, turn
My vessel from the nether lake,
Let pity stand upon the stern
For my beloved Redeemer's sake.

For none among the silent dead
Thy name may in remembrance keep,
And who within the charnel-bed
Shall break with strains of praise its sleep?

Though with my sighs and groans outworn,
Yet when the lonesome night appears
Upon my sleepless couch I mourn,
And water it with floods of tears.

My beauty is consumed away
Because of all my bitter foes;
But God shall turn my night to day,
And weary hours of trouble close.

C. S. & H. Y. G.

NOTICES OF BOOKS AND REPORTS.

"*Free Church of Scotland's Foreign Mission Report.*" This Report embraces the following fields: India, Caffraria, Natal, Livingstonia, New Hebrides, Syria. In India, besides this Presidency (including the Nizamate and Central Provinces) Missions are established in Madras, Bengal, and Santalia. We have already noticed the Report for Madras. In all India the Native churches are 18 in number; elders and deacons, 30; communicants, 1,625; admitted on profession last year, 35; from other churches, 45; baptized adherents, adults, 632. Of the 1,625 communicants the largest proportion are in Western India, viz, 1,016, of whom Bombay has 76; Poona and Saswad, 133; Jalna and Bethel, 617; Indapoor, 10; Amraoti, 77; Nagpoor and Bhandara, 103. There are in Western India 11 European missionaries, and 4 teachers, and 13 ordained Native pastors and missionaries, 4 licensed Native preachers, with 2 Native Medical missionaries. Christian Native teachers 82 M. and 108 F., 31 Catechists, 3 Colporteurs, 26 Bible women. Many of the matters mentioned in this Report have been already noticed in our columns. We hope, however, to make some selections from this Report. We may notice that the increase in membership seem to be almost wholly due not to the educational work in which this Mission is so largely interested, but to the other agencies employed by it.

Report of the Gujarat Tract and Book Society. The year under Report is the best the Society has ever had, as regards circulation of tracts and receipts. Printed for the Society 89,000 copies of 22 different works, including the monthly "*Dawn of Truth*;" printed for the Bombay Tract and Book Society, 47,000 copies; together 136,200 copies. Most of the tracts are reprints. The circulation was also greater than in any previous year, viz., 93,604 against 67,185 last year. Income from sales, Rs. 1,724. We congratulate this Society on its increasing usefulness. Our readers will be interested in the following remarks:—

Let it be said to the honour of many present day authors in Gujarati that they distinctly take the side of what is called Reform, and

that it is seldom we find a book or pamphlet defending the every day practices of ordinary orthodox Hinduism all along the line. The Native Press is also becoming more and more of an influential power among the awakened community, and with a few exceptions (and what flock has not its black sheep?) it is by its moderation and fairness fast attaining a position of such influence that its utterances on all questions, political, moral, and social, affecting the welfare of the community, must and will be attended to. But having said this and desiring to give fullest credit to the efforts Hindus and other natives are making in the direction of reform, we still think there is an extensive field left for a Christian Tract and Book Society to occupy. No one who has with any degree of care observed native religious life in this country can fail to have been struck with the fact that while religion pervades all, even the most ordinary, actions of a native's life yet on the other hand there is an almost absolute divorce between religion and morality. The holiest (?) Sadhu may be and often is a most immoral man but this interferes not with his reputation as a religious guide among the people. Nor is it among the Sakta portion of the community alone that the most unutterable iniquity is dignified with the name of religion, even among many of the orthodox sects religion often means simply vice. India can teach us many things, and one of the most notable is that a priesthood with a most elaborate system of rites and ceremonies can sap all moral life out of religion and leave it the merest shell of a dried-up formalism. For anything like a true reform there must be a reunion of morality with religion, and as that in the ordinary practices of many of the sects is simply an impossibility there is no hope of a religious reform from within. This too is being realised by Hindus themselves, and it is nothing unusual to find the Puranas and later Smriti writings thrown aside and appeals made to the earlier Scriptures—the "most holy" Vedas. It is clear, however, that the Vedas both in the matter of gods, worship, and religious practices are to a very large extent unknown to many who appeal to them most confidently and praise them most loudly. No ordinary Hindu dare at the present day, except under the certain penalty of being out-casted, practise the Vedic ritual, for example, of sacrifice.

The Ahmednuggur College Report.—Columbian Press, Satara. The Rev. Jas. Smith is of course Principal, as the institution owes its existence and development mainly to him. The Rev. Henry Fairbank is Professor of History and Latin, but is shortly to be succeeded by Mr. W. deRegt, of Hamilton College, U. S. A. There are several other Professors, Indian graduates, and nine other teachers. The students number 311, of whom 157 are Brahmins and 24 Christians. The Principal looks forward to the day when the Institution may become an independent Christian school, under a Committee of Natives, (Native Christians, we suppose.) The building is to be enlarged so as to accommodate 500 or more. The American Board has borne but a small proportion of the expense of this College.

We have received from the Superintendent Tract and Book Society, specimens of Sunday-school Reward Cards, which are remarkable as much for their beauty as for cheapness, ranging in price from 6 cards for an anna to 4 cards for 2 annas. Then there are Easel Cards, very ornate and elaborate at 12 annas a dozen. Finally there are wall-texts, with designs representing the four seasons of the year, and well selected passages of the word. Many of the pictures are quite charming. We know from experience how powerfully and expressively a voice comes from the wall through a Bible text, and every day with new blessing. Mr. Gordon, Superintendent Tract & Book Society, will be happy to send samples to any S. S. Superintendent who will write for them.

We are favoured with copies of the following: *Daru Nishedpar Gani. Missionary Review*, August. Consecration of Bishops in Roman Catholic Church. Touchstone of the New Religion. *Church Mission Intelligencer*, May, June. *The Reaper*, August. *Thy Healer*, *August. Manual M. E. Church*, July.

INTERNATIONAL BIBLE STUDY.

August 28.——„——*Matt.* 6 : 1-18.

See last Guardian.

September 4.——„——*Matt.* 6 : 19-34.

Commit verses 31-34.

Golden Text.—"Casting all your care upon Him; for he careth for you."—1 Peter 5 : 7.

Our lesson begins with instructions regarding the accumulation of wealth. Jesus is speaking to believers; to those who have confidence in their heavenly Father, and whose aim is to please him. Lay up treasure in a safe place; but the places ordinarily provided are not safe. The people of this country often bury their wealth, and the man with whom is the secret of the hiding place suddenly dies, and the treasure is nobody's treasure. The art of the present day busies itself to contrive some iron chamber to which no burglar can find access, but has not yet found out the means of keeping banks from insolvency. There is one safe place and that is heaven. Use your money as your heavenly Father directs, trusting in him, and when the day of want comes to your threshold, your heavenly Banker will be there. Trust in the Lord and do good, and verily thou shalt be fed. The woman of Sarepta shared her last meal with Elijah, and she and her son were kept alive through the days of the famine. Not only are your savings safest with God; your heart goes with your treasure, and when your treasure is in heaven your heart goes naturally there. When God gives you a surplus, it will be well to consider whether your neighbour's present need is not more urgent than your possible future need. And even though that possible future need may seem great, will not God be with you there in the future, rich in mercy, withholding no good things from them that walk uprightly? The rich man's harvest was magnificent, and there were many poor creatures famishing in the neighbourhood, and God had forewarned him to love his neighbour as himself. But he preferred the mere shadow of his possible future need, to their actual needs, and showed that the former was more important than the present absolute need of his poor neighbours. And many such men persuade themselves that God is pleased to see their stored up goods, notwithstanding that many are perishing for lack of a little of it. Their selfishness is not satisfied with the tribute they pay to it, but makes God an accessory; God himself is conceived of by the capitalist as pleased with this awful idolatry.

We can conceive of cases where men are unwilling to let the care of their surviving relatives fall upon others, after their death, and prefer in some way to make provision for such a contingency. We do not affirm that such are wrong. The believer is to show faith in God by the use he makes of such means as accrue to him. As a rule, the more faith the more blessing. Faith and love are so intertwined as to make a single breast-plate.

"If thine eye be single thy whole body shall be full of light." If you are free from partiality, from selfishness, your judgment will not be biassed, and you will know what steps to take. But if selfishness abides, you will be sure to miss the right way. Walking by faith, God will guide you with his eye. The light that is in us, corresponding to the eye, is faith. Looking unto Jesus. Knowing only Jesus and him crucified.

No man can serve two masters. Society bids us seek great things for ourselves; offers its prizes to stimulate our covetousness. How can a man serve Christ that lets Society dictate to him how he shall live?

Faith in God teaches that we may safely trust Him for the accidents of life, who has given us the substance. God here engages that all men shall have needed clothes and food and shelter and whatever else is necessary, if they only confide in him. And the reason why so many myriads, even in Christian lands, are to-day without the necessaries of life is because they do not confide in God. What is more absolutely opposed to faith in God than the craving for drink which keeps so many thousands of families in unutterable misery? The greatest of sins is not to believe that God can make you happy, apart from the manifold stimulants to which men resort.

Can you add a foot to your stature? As well as you can lengthen out your days, apart from God.

It is now the fashion to place on the dining-table as well as in the drawing-room, exquisite flowers. But who listens to the Gospel which Jesus Christ has authorized these flowers to declare to us? More powerfully than Spurgeon each tiny flower bids us prove God, and instead of spending freely on ourselves, spend freely on the sons of want within our reach, and let God show what he can do for us. Men will not let God show what he can do for them, but fancy that they are absolutely dependent upon their own care.

"After all these things do the Gentiles seek." Here we are in India, Christians and Hindoos, well mixed up together. The heathen are diligently and intensely seeking the riches, honours and pleasures of this life; and the Christians are distinguished from them—are they not?—by their similarly eager pursuit of godliness, righteousness, faith, love, patience and meekness. Ah! would that it were so.

It is heaven on earth to have one's mind move in charity, rest in Providence, and turn upon the poles of truth.

The Bombay Guardian.

SATURDAY, AUGUST 27, 1887.

LITTLE BY LITTLE.

CARDINAL WISEMAN understood well the significance and power of the Romanizing section of the Church of England, when, in a letter to the Earl of Shrewsbury, he used the following language:—

"We may depend upon a willing, an able, and most zealous co-operation, with any effort we may make towards bringing her (*i. e.*, the Anglican Church) into the rightful position with the Holy See, and the churches of its obedience. It seems to me impossible to read the works of the Oxford Divines, and especially to follow them chronologically, without discovering a daily approach towards our Holy Church, both in doctrine and affectionate feeling. Our saints and popes have become dear to them, by little and little, our rites and ceremonies, our offices—nay, our very rubrics, are precious in their eyes, far, alas! beyond what many of us consider them."

Since this was written it has been made still more abundantly evident that the Church of Rome in her great aim of restoring her own supremacy in England, has found "a willing, an able, and most zealous co-operation" in a large and increasing portion of the Church of England. Some members of the Church of England cannot see what Cardinal Wiseman so clearly saw, that Tractarianism, Puseyism, Ritualism are so many stages in the return pilgrimage to Rome. The process is indicated by the words *"little by little."* Our saints and popes, our rites and ceremonies, our offices, our rubrics, our conventual orders, our priesthood, our discipline, our attitude towards the Bible, our prayers for the dead, our exaltation of Mary, our elevation of the host, our purgatory, our articles of faith, little by little, little by little have been accepted, till the Anglican Church is gradually assuming the form and lineaments of the Church of Rome. And what is the principle involved in this process of "little by little?" It is something very different from the principle which our Lord recognized in Nathanael, when he said, Behold an Israelite indeed in whom there is no guile. The principle is just this: Carefully disguise your ultimate aim; take good care that it be not even suspected; preach occasionally an evangelical sermon; denounce the monstrous pretentions of the Church of Rome, rarely and only up to a certain stage of the process; take from your system some little thing not very unlike some thing already in the Anglican Church, and offer it as a good thing, a little thing, which we may safely borrow from that corrupt Church of Rome. Wait till the people have got used to that and then bring forward the next little peculiarity of Rome, practising the same deception as to your final aim. From beginning to end this process is characterized by duplicity and falsity. Protestants are accustomed to characterize by such terms a process that disguises ninety-nine particulars and exhibits one, and they therefore conclude that the Ritualists, being religious men, are quite incapable of following it, and thus they fall an easier prey to the system. Some time ago we extracted a piece of instruction given by Dr. Pusey through one of the Church papers, in which he made bold to show his cards, to lay bare the entire process of recreating the Church of England in the image of Rome, pointing out in so many words that the only method that would avail them was the "little by little" method. The Romanizing influence has now been carried very far. The Rome-likeness in the daughter begins to be conspicuous.

On the bridge of the good Str. *Tasmania*, that night of the disastrous wreck, was her brave commander giving the right course, N. by W. 67°. He had taken account of eddies and currents. The second officer, leaving perhaps the currents out of consideration, came and directed the helmsman to make it N. by W. 57, but *to bring the ship round so gently* that the captain would not notice it. Hence the destruction of this gallant ship. An insensible variation in her course did it all. Here, too, the process was one of deception.

We see how awfully religion is imperilled when once the Church takes the place of Christ. Devotion to the Church of Rome condones all deception and perfidy. The tempter whom Christ suffered not to interfere with his own life-plan, has found the means of gaining the confidence of a lapsed Church, and is accepted as Counsellor and Tactician.

We have then, in the war waged against the Protestantism of England in the last half of the 19th century, two great and formidable opponents, the Church of Rome and the Church of the Romanizers. Is there a third antagonist? There is. It is the world.

So many specious representations have been made of the esthetic beauty of the Church of Rome, of her romantic associations, her patronage of the arts, of her toleration of worldliness, &c., &c., that the world has greatly altered its tone with reference to that Church. Her religion is after all a good deal more convenient than that of the Calvinists. And it is thought to be a sign of charity to desist from dwelling on her faults, and recognize her varied excellencies. The Church of Rome has her religious vows, involving self-mortification, but by the felicitous system of proxy, these laws are imposed on a few and the majority are allowed to go in for the enjoyments of the world to their hearts' content. Then we find that public sentiment, as it obtains expression in the public prints, lends itself to the promotion of the ends of Rome by putting a stigma on all endeavours to exhibit her in the light of God's word.

Thus we have three great powers battling to obliterate the Reformation, not only in England, but in all countries where England is represented. "Going forth to the kings of the earth," to arm them for the encounter, the great battle of the Lord God Almighty.

The leaders of Anglican Ritualism begin now to come in sight of the mountain-top towards which they have been tending for half a century, if indeed they have not reached a position where they are so far in the ascendancy as to secure for themselves all the leading appointments in the Church.

FISHERS OF MEN.

ADDRESSING Peter and Andrew while they were yet simple Galilean fishermen, our Lord said to them, "Follow me and I will make you fishers of men." Acting upon the word of Christ they had just been permitted to make the most remarkable haul of fishes they had ever made. Peter saw that the word of Jesus had supernatural efficacy, and falling at his feet, deeply conscious of sin and unworthiness, entreated Jesus to depart from him. Disregarding this rash prayer, Jesus said to the two brothers, "Follow me and I will make you fishers of men." Three years afterwards, after the resurrection of Jesus, Simon Peter and other disciples of Jesus go back to their fishing and spend the night in fruitless toil. Peter was probably more profoundly convinced of his own unfitness and sinfulness than he had been three years before, and was still very much in the dark as to the means by which the Master would fulfil that remarkable promise to him and his fellow disciples. Jesus renews the miracalous draught of fishes and again says to Peter, Follow me.

What impresses us in the words we have cited is the absoluteness with which Jesus pledges himself to bring about that wonderful result. "I WILL MAKE YOU fishers of men." He undertakes to secure it; there is only one condition, viz. that they follow him. The evangelic history tells too plainly what these men were. They had nothing that people would regard as fitting them to be fishers of men. Of social position, influence, intellectual vigour, learning, religious reputation, insight into Scripture, of these and similar endowments they were bereft, bankrupt. After three years they did not seem to be any nearer preparedness than at first, but rather were more profoundly impressed with their unfitness. This was after all a most important part of the preparation required. They had but to follow Jesus in faith and he would know how to accomplish his word of promise.

Not by might nor by power, but by my Spirit, saith the Lord. Not by what men call might and power, but by such a profound consciousness of need as will make and keep them intensely alive to their need of the power of God, the power of the Spirit of God, the power of the very Spirit who had tabernacled in Christ.

The Lord Jesus ascended up on high after having taught his disciples to recognize his presence in absence. On the day of Pentecost the Spirit of God came down upon the disciples, and his presence with them was betokened by the tongues of fire that rested upon them, and by the innumerable tongues in which these uncultivated Galileans were heard declaring the wonderful works of God. The discourse of Peter on that occasion was simply the stringing of a few texts together, to show that the crucifixion of Christ was the subject of prophecy. The consciousness of the mighty presence of the Spirit of God gave Peter and his companions all boldness. What convicted their hearers was the evidence that the One whom they with wicked hands had crucified and slain, was now at the right hand of the Majesty on High, and was coming to judge the quick and the dead.

I WILL MAKE YOU. These words have still all the significance they ever had. Christ will make you. This implies great intimacy with him, great realization of our own unfitness, great assurance that Christ's power is not diminished, that his love for

the souls of men is unflagging. The difficulty is that we are relying on so many other supposed helps, on so many characteristics of the day we live in and the civilization we belong to.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR BROTHER BOWEN,—It is my sad privilege to ask you to say in the *Guardian* that sister Hester Ann Hillis, formerly ten years a missionary of the American Board and with us since Christmas 1884, suddenly passed away from this life, yesterday, at about 2 p.m., apparently of heart-disease.

Last Friday she was taken with an ordinary type of intermittent fever. She persisted in keeping up, however, most of the day. Towards evening I insisted on her taking to her bed and she was made comfortable as care could make her. She soon shook off fever, and rested well for the night. Saturday she had no fever but could hardly be persuaded to remain quiet and gather strength for the next day—Sunday. The fever came on about 9 a. m. and lasted about 3 hours and she seemed well pleased that it was so light. She rested well on Sunday night. Monday was the well day, but by noon fever came on, but it seemed light and she said she had no pain Monday evening. I heard her from an adjoining room talking a good deal—counting 1, 2, 3, 4, &c., and teaching *a*, *b*, *c*; in other words busy with her daily work both in English and Telugu. I at once gathered that she was delirious and went to her side. I no sooner spoke than she said she knew she was talking nonsense and did not know why she did so. Two of the native young women she thought a good deal of, cared for her from the beginning and remained up with her Monday night. She was not badly delirious, but seemed disposed to get up, if allowed. Once the girls fell asleep and she got up, put on her shoes and started out-doors. The girls saw her and called; she at once returned and lay down again.

I remained up nearly the whole night and it was while I was snatching a little sleep towards morning she attempted to go out.

Her fever left her before daylight and she seemed much better, but her hands and feet were chilly and we could not persuade her to keep well covered. Her perspiration was cold and clammy on hands and feet, normal elsewhere. I went out for an hour or more, and on my return the girls told me she would not listen to them. She would not have the hot bricks at her feet and hands saying her hands and feet were already on fire, whereas they were really chill.

She yielded to what I said must be done and she was not allowed to uncover or get up any more.

She soon complained of hunger and ate bread and tea heartily and said it was good. This was about midday. She soon after complained of pain in her hip, knee, and ankle-joints. Efforts were made to relieve her. She asked us to pray the Lord to let her leave this world. I told her she should not ask this. We did unite in prayer for her relief and recovery. I then left her with the girls and went into the office adjoining. She seemed to have a good deal of strength and several times had to be prevented from getting up. About half-past one o'clock the girls called me. She had been talking up to that minute almost. On going in I found her motionless and could see no signs of breathing. There was a slight contraction of the muscles of the stomach upwards and a corresponding motion of the muscles of the neck and mouth, and that was all. Not a struggle or a word. Simply ceased to be. We could not believe her gone and made efforts for an hour to resuscitate her, till the doctor came and said she was gone beyond mistake. Surely fever did not kill her. It may have been heart-disease, though I never knew she had any trouble with the heart.

Our loss is indescribable. She has since Christmas been with us here, endeavouring to train our native girls for Christ. She has also done much in 4 or 5 small villages near. She was possessed of an unquenchable zeal for Jesus Christ. Of her I shall send another letter later.

Your brother in Jesus,
C. B. WARD.

Singareni, Aug. 17, 1887.

THE BISHOP QUESTION.

SIR,—I beg leave to write a line to express my cordial sympathy in what you recently said on the question of Episcopal Residency in India. At the last General Conference I said—in a manner which no one condemns more than I do—that the present arrangements had worked very well indeed, and that if the appointment of a Bishop for India were resolved on, a man *above* local traditions should be appointed. Nearly four years have passed since I expressed these opinions, but I have seen no reason to alter them: on the contrary Bishop Ninde's visit, so much prized by us, has tended to *confirm* them. If we are to have a Resident Bishop, is it not desirable to have a person *above* local traditions, one not likely to be influenced by the traditions of either of the Conferences in deciding questions of Imperial interest? That there is a difference between the two classes of traditions must be admitted by those who have studied the proceedings of the two Conferences. And lastly, will it not do us, the Methodists, more good to see successively so many of the golden pillars of our Church than to be under the control of one man, however distinguished by ability and efficiency? I propound these questions simply with a view to hear what thinkers like yourself have to say on them.

RAM CHANDRA BOSE.

P.S.—I request Mr. Dennis Osborne specially to favour us with his remarks, as he is better known in America than any man born in India.—R. C. B.

A CORRECTION.

DEAR SIR,—The *Messenger of Light* is under a mistake in supposing that it is 19 years since Mr. Gregson ceased to do the work of a Baptist Missionary. His connection with the Baptist Missionary Society I believe ceased early in 1879, and for the previous 7 years he had charge of the Native Church in Agra, during which time I know he had occasion to do battle with the drinking habits of some of its members. To these efforts may be in part attributed Dr. Wilson's more favorable experience in Agra.

HEAR BOTH SIDES.

August 10th, 1887.

TO THE EDITOR OF THE "INDIAN CHURCHMAN."

SIR,—I heard recently with disgust and indignation that an attempt was being made through the Health Society of Calcutta to induce Government to re-introduce the provisions of Act XIV of 1868, the C. D. Act, into this city. I set about immediately to ascertain if any considerable section of the respectable part of the community were disposed to tolerate the uncovering of such a sink of moral putrefaction in our midst, for the alleged benefit of our physical health; whereon I found that comparatively few persons were aware of the character of the objectionable law. Some confounded the prevention of disease with the decency of the streets; some had been persuaded that the Act was akin to the measures taken to isolate cases of small-pox; and very few had given a moment's thought to the bearing of the Act on sin. I made the important discovery, however, that some Members of the Health Society had not as much as heard of the letter sent up in their name to the Government of Bengal.

Among the gentlemen I communicated with was the Bishop of Bombay, a passage from whose letter in reply I now quote:—"If it is of any assistance to you in enlisting the sympathies of the clergy of the Church of England in a movement against the re-introduction of the C. D. Acts, to know with what utter abhorrence I regard them, I am more than glad to let you use my name. I conceive that for the clergy to hold back in any movement against these acts is inexcusable They contradict the first principles of all Christianity, because they are not devoted to saving people who have fallen from the consequences of their vices, but to making vice safe and easy beforehand. To stand aloof from attacking such legislation on any ground of fear of quarrelling with the Government which introduces it is, in my eyes, nothing short of betrayal of the cause of Christ. If any man fails to see the absolutely unchristian character of the Acts, it is unintelligible to me how he should do so; but still, I am bound to give him credit for acting conscientiously. But to admit it and refuse to act against it because it is the work of Government, is sheer betrayal of right to worldly expediency."

It seems to me it would be difficult to improve the clearness and the justness of this admirable statement. A very large number of Church-going people are in the condition which appears "unintelligible" to Dr. Mylne. Now the clergy hold the keys of heaven in this matter to those people; and I earnestly pray they will not allow those who wait on their ministry to continue indifferent, but will rouse them to hold up the banner of righteousness; to stem the tide of perpetuated sin, and to leave not the Lord Jesus without a witness as far as they are concerned.

I remain, etc.,
BENJAMIN AITKEN.

11, Municipal Office Street,
Calcutta, 9th August, 1887.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching. Thursday, 7-30 p. m. Sunday-school, 9-30 a. m,

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.

SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited,

WESLEYAN METHODIST CHURCH.

Sunday, August 28th.

Colaba—Colaba Causeway, 7 a. m. and 6 p. m. Sunday-school, 4 p. m.

Byculla—Parel Road, 9 a. m. and 6 p. m. Sunday-school, 4 p. m.

Parel—Elphinstone Road, 9 a. m. and 6 p. m. Sunday-school, 4 p. m.

Cordial invitation to all.

LECTURE.

THE Lecture in the Free General Assembly's Institution, Khetwady, to-morrow evening, at 8-15 P.M., will be by Prof. J. Jack, M. A., on the "SCOTTISH REFORMATION."

THERE will be a Social Gathering of members, associates and friends of the Young Women's Christian Association, at the Y. W. C. A. Institute, Dhobi Talao. Tickets, 4 annas.

"*Our Bombay Babylon; and what are you going to do about it?*" Addresses and singing, in behalf of the Gospel Purity movement. Temperance Hall, Colaba; Friday, September 2nd, 8 p.m.

All adults are invited.

A Temperance Meeting, under the auspices of the Indian Temperance Association, will be held at the General Assembly Institution, Kalbadevie (Agiary Lane), on Tuesday, August 30th, commencing at 8 P M. Parsee, Hindu and Mohammedan friends especially invited to be present.

Epitome of News.

SATURDAY, AUGUST 20.

—*Times of India:* The reign of Queen Victoria is exactly coincident with the history of telegraphy, and accordingly the Jubilee of her Majesty is also the Jubilee of the Electric Telegraph. The 25th ultimo was the fiftieth anniversary of the day on which Wheatstone spelled out the first telegraphic message ever sent over a distance, and the event has been celebrated in London by a banquet which was attended by a large number of distinguished electricians, representative men of science, and prominent persons in public life. The subject with which the speakers had to deal, namely, the giant strides made in this department of science during the past half century, was certainly one calculated to kindle enthusiasm in the mind of the least emotional and least eloquent. Needless to say, the historic scene of July 25th, 1837, was recalled, when Wheatstone in his small cupboard of an office in Euston Square received back from his fellow-worker Cooke the message he had sent on its two miles journey to Camden-town. "Never," said Wheatstone afterwards, "did I feel such a tumultuous sensation before as when, all alone in the still room, I heard the needles click, and as I spelled the words I felt all the magnitude of the invention now proved to be practical beyond all cavil and dispute." This first practical trial of telegraphy was the result of long years of study and labour but curiously enough some months later the same discovery was arrived at by the American Morse and the Bavarian Steinheil working independently and in ignorance of the successful results achieved by Wheatstone and Cooke. The explanation of this coincidence lies in the fact that by the experiments of these "Pioneers of telegraphy," Volta and Arago, Humboldt and Davy, Oersted and Ampére, Ohm and Faraday, many thinking minds had been put on the track of the great invention of electric telegraphy, and thus the problem was solved almost simultaneously in different parts of the world.

—*Bombay Gazette;* Simla, 19: Further accounts confirm the report of the dispersal of the Guilzai insurgents after the fight of the 26th July. Their supplies are exhausted. Most of the principal leaders are said to be in Lohana.

The Andari soldiers are broken into small parties and dispersed. It is further reported that General Ghulam Haidar with the bulk of the Kabuli troops has marched north.

MONDAY, AUGUST 22.

—*Muslim Herald:* Mr. Eardley Norton left Madras on Saturday last for Hyderabad, in connection with the Vanaparthy Rajah's estate and has received a fee of no less than Rupees 30,000 for the services he is to render.

—*Bombay Gazette;* Allahabad, 21: Thakur Singh Sindhanwalia, whose death in Pondicherry is reported, was before the public last year in connection with Dhulip Singh, in whose interests he was intriguing in India. Being thoroughly discontented, he deemed Pondicherry a good place in which to bestow himself.

His son Gurbachan Singh was one of the unfortunate nominations the Statutory Civil Service of the Punjab, whose continued absence without leave and insubordinate conduct brought about his dismissal a year ago.

—*Word and Work;* The Punjab: Most encouraging reports continue to come to the Church Missionary Society from the Punjab. The movement to Christianity, though mainly in the lower castes, is not confined to them—Sikhs, Mahomedans, Faqueers, and Brahmins are among the converts. Mr. Perkins speaks of no less than sixty-three baptisms that have lately taken place, and Dr. H. M. Clark mentions corresponding conversions in connection with his hospital work. Mr. Perkins beautifully describes his cure as a "crêche of babes in Christ."

—Same: Commenting on recent appointments, the *English Churchman* says plainly:—

It is time that somebody should speak out, and that slumbering and self-complacent Evangelicals, who are congratulating themselves, and each other, on the present position of Evangelical religion, and looking for a "basis of agreement with brethren who differ," should be roused to see things as they really are—to understand "that while men slept the enemy has sown tares."

Week after week it has been our painful duty to record the spread of Ritualism by the texercise of patronage, frequently on the par of men who ought to know better. We have recorded also the concessions made by Evangelicals, the indifference shown by bishops, and the contumely cast on faithful laymen or clergymen who dared to utter a remonstrance.

Our contemporary believes that the St. Pancras appointment will bring matters to a crisis, and lead to united and resolute action. That remains to be seen; at all events, faithful and loyal men must not lose heart as the times become more difficult.

—*Independent:* Dr. McGlynn has announced that he intends to join the Knights of Labour, and says that the Labour Party will figure conspicuously in the next Presidential election.

The Knights of Labour practically deny that freedom of contract which is one of the fundamental principles of our political system. What they propose is to put this freedom under intimidation and compulsion, thereby violating the rights alike of the employer and the employé.

In a number of places in England joint committees of Baptists and Independents have charge of the religious work in their neighbourhood, so as to avoid any interference and to secure economy of Labour. So far as we hear of any difficulty in carrying this out, it comes not so much from questions of baptism as from theological differences of another sort. If Dr. Moxon, of Boston, was right in his address on Christian unity at Andover, two weeks ago, the mode of baptism is being made less and less a bar of fellowship between Baptists and other Christians in this country. We notice, however, that *The Examiner* declares him to be in error in this matter. Our own observation would confirm the Boston pastor rather than the New York editor.

—*Times of India;* Lahore, 21: On the 17th instant, at Delhi, Mr. Eldis, Agent to Messrs. Thompson and Mylne, Bahea, committed suicide. He was found lying on the floor of his room in Ludlow Castle shot through the head.

—A number of Buddhist priests recently presented an extraordinary petition to the Governor of Ceylon. The petition was to the effect that Buddhist priests might be provided with separate carriages whilst traveling by train! To this his Excellency has replied that, when any number of monks are traveling, the station-masters will no doubt consult their convenience by placing them in the same compartment, but that the reservation of an empty carriage, on the chance of a monk traveling, was out of the question.

TUESDAY, AUGUST 23.

—*Times of India;* Kurrachee, 22: The Hon. Dayaram Jethmal is dead. He expired at Hyderabad yesterday. The deceased gentleman was held in the highest esteem by all classes of the community as a man of signal ability, integrity and independence, and his loss will be universally deplored throughout the provice of Sind

—Same: We learn that Nawab Kamielkhan, of Hyderabad, has purchased the extensive range of dwelling-houses at Colaba, known as the Grant Buildings, for the sum of rupees five lakhs and a quarter from the present owners, the Land Mortgage Bank of India.

—*Bombay Gazette;* London, 22: Mr Max Müller, in a letter to the *Times* on Hindoo Social Reform, advocates the establishment of an asylum for child-widows as a means of reducing the suffering caused by the present restrictions on remarriage.

—*Overland Mail;* August 5: Wilfrid Woodruff will succeed the late John Taylor as President of the Mormon Church. A suit has been begun in Salt Lake City by the United States District Attorney to disincorporate the Mormon Church and have the property given into the hands of a receiver. The property, real and personal, is valued at 3,000,000 dols This action has been taken under the recent Act of Congress for the suppression of polygamy.

The Lachine Bridge over the St. Lawrence, on the Canadian Pacific Railway, was completed on Saturday last. The bridge spans the St. Lawrence about twelve miles from Montreal, and is nearly 3,500 ft long. It is not yet stated at what date traffic will begin to be moved over it. The bridge is regarded as an important feature in the Canadian Pacific system, as it affords an independent connection with the lines south of the St. Lawrence, and gives the railway access at every season of the year to all ports on the Atlantic from New York and Halifax.

A small volume purchased by the Bodleian Library at the Brice sale at Sotheby's last week, catalogued as "Quatuor Evangelia . . . sec. XI/.," is found to be the very Evangelistarium described in the life of St. Margaret, Queen of Scotland, written by her confessor as the book which she most valued and as the subject of a miracle. Since she died in 1093, the

MS. cannot be later than the eleventh century. The miracle was that when a priest dropped this volume into a river it remained entirely uninjured for some hours till its loss was discovered and it was fished up. The clue to this identification was given by Miss Lucy Hill, author of "Old Saints and New Demons," who recognised the miracle thus described on a fly-leaf of the MS. to be identical with one recorded of St. Margaret's book. For nearly 800 years this book must have lain unrecorded and perhaps unrecognised, for there is no trace of any writing which would suggest the connection now established.

In the Nineteenth Century Sir Salar Jung records some of his impressions on revisiting Europe. There is something at once quaint and amusing in observations on the movement of Christian civilisation from the point of view of a cultivated Mahomedan. He asks, for instance, with regard to changes that seem to be impending in continental States :—

Are these changes likely to prove changed for the better? Are changes which are necessitating a continuous increase in taxation and in the burden of standing armies offset by any additional sense of security on the part of the governed, so that property is safer, and liberty everywhere controlled only by law? And, if not, progress under the direction of Western thought and the immense development of Western science is still only a progress to great unknown dangers and is accompanied by an increasing anxiety on the part of the governing class, and by an ever-growing restlessness on the part of the governed, then it would seem that the more changeless life of Asia, and the comparative absence of that more ambitious activity which obtains in colder climates should not be for us matters of regret.

—*The Rock:* Letters have just been received at the Church Missionary Society House from Mr. Mackay. The situation in Uganda appears to be unchanged.

The report of Sir Charles Mitchell, High Commissioner for the Western Pacific, in connection with the recent disturbances in Tonga, was issued as a Parliamentary paper on Wednesday. The conclusion at which he has arrived is not favourable to Mr. Baker, though he makes great allowances for the difficulties of the latter's position after the attempt on his life. He would have prohibited Mr. Baker from remaining in the island for a period, only that he felt from the warning he had received that his presence with the King would be the best means of preserving peace. The Commissioner advised the King to restore to the Wesleyans their former privileges, and pointed out that the retention of Mr. Baker in Tonga would greatly depend on his doing so. The King promised to to do so, and the Commissioner believes there will be no further troubles in Tonga.

—The mutual provocation of the two nations (the Berlin correspondent of the *Standard* remarks), France and Germany, still continues. The last case is that of the pasteboard factory of Weisbach, Brothers, which has been in existence for six years at Embermenil, near Luneville. The proprietors were denounced in the French press as Germans a few weeks ago, and the whole concern has now suddenly been closed by order of the Prefect of Nancy. The proprietors are thus subjected to ruinous loss, and over one hundred workmen, German and French, are thrown out of work and deprived of their livelihood. The head of the firm had fulfilled all legal requirements when he founded the establishment, and has ever since lived on the most peaceful terms with the local authorities.

—Duke Charles Theodore of Bavaria, brother of the Empress of Austria, who is a most accomplished surgeon, especially as an oculist during a recent brief stay at Meran, made 220 successful operations at the Eye Infirmary of that town.

—The Imerina mission, Madagascar, of the London Missionary Society, reports for the year 892 congregations, 765 native pastors, 102 evangelists, 3,709 native preachers, and 58,898 church-members. In the 803 schools are 69,918 boys and girls. The churches says the report, necessarily differ much in character. Some of the more distant ones barely deserve the name of Christian churches at all so dense is the ignorance of the great majority of the people of even the elements of Christianity, and so far are they from being obedient, not only to the law of Christ but even to the demands of the most ordinary morality. Other churches again, especially perhaps those in and near Antanánarivo, are in a comparatively strong and healthy condition, alive to their responsibilities, and vigorous in their endeavours to advance education and true religion in their midst."

—*Independent:* Major Cole has just closed a series of revival meetings in Hannibal, Mo., the result of which is the conversion of over 700 persons; and it is said that 4,500 names of persons who have accepted Christ as their Saviour have been recorded under Major Cole's evangelical efforts in Missouri since the first of January last.

Wednesday, August 24.

—The Str. *Hydaspes*, with English Mails, left Aden for Bombay, Tuesday, 2 p. m.

—A mission preacher connected with the Salvation Army at Newport, Monmouthshire, was on Saturday, July 30, missed from his accustomed preaching-place. Shortly afterwards it was discovered that a young lady of position in the town, who formerly led the musical portions of the service, was also missing. Inquiries revealed the fact that the two had eloped together. The mission preacher is a married man with children.

—*Indian Witness:* A very pleasant and profitable meeting of Methodist ministers was held at the Wesleyan Mission, Dum Dum, on Monday last. The Ministers of both churches —Wesleyan and Methodist Episcopal—held social and religious intercourse, "broke bread," and talked over the feasibility of federation, and arranged for united labours at the coming camp-meeting at Dum Dum.

—*Christian*; August 5: When it is remembered that about one hundred and fifty members of the House of Commons are in one way or other connected with the drink trade, it becomes less hard to understand the difficulties with which the temperance party in Parliament have to contend. Yet day by day it is more clearly seen that before England can make any further great and lasting progress she must be freed from the crushing burden of the drink bill and its attendant consequences. There is little use in increasing the national wealth so long as that wealth is taken from those who can least afford it in exchange for a commodity which degrades them.

—*N. Y. Evangelist:* The official statistics of immigration for the year ending with June 30th, are now at hand, and present an interesting study. It appears that the total immigration during the past twelve months has been 483,116, against 328,895 during 1885-6, or an increase over last year of about fifty per cent. This is a much greater increase even than was anticipated earlier in the season. The increase is most noticeable in the case of Italians, the emigrants from Italy having been 21,5 3 in 1886, and 47,524 in 1887' a larger increase relatively than is credited to any other nationality. The Germans proper show only a slight increase while the Austrians (like the Italians, all of the Roman Church) have almost doubled. The emigrants from Ireland were 68,130, as against 49,166 in 1886. The increase in English and Welsh emigration is nearly fifty per cent. The Scandinavian emigration is also increasing rapidly, the figures being for 1887 58,741, and for 1886 39,683. These are large figures.

Thursday, August 25.

—*Times of India*; Bangalore, 24: Private Potts of the 2nd Oxfordshire Light Infantry, took his rifle roll-call and broke out of barracks. He ran to the house of Miss Xavier, an East Indian residing at St. John's Hill, and shot himself at the gate through the heart, The house was closed. From the evidence of Miss Xavier it appears that Potts wanted to marry her, but she refused because of his short service. The deceased was only 23 years of age and of exceedingly temperate habits. His father drowned himself in the Thames while suffering from temporary insanity.

—Dr. Weir says that the cholera in Bombay has not been caused by any defective sanitation in the city nor by bad water, but was brought into the city from the Punderpoor pilgrimage.

—*Bombay Gazette;* Quetta, 24: Eighteen tons of dynamite and glycerine exploded at Kach on the 14th instant. It had been moved to that magazine twelve days previously, as the magazine is situated between two spurs of hills, is in a secluded spot, and its consequent immunity from damage to life and property. One native was killed by the fall of a house. The explosion made an excavation forty feet deep below the magazine.

A strict inquiry is being held. No possible cause is assignable for the explosion. The dangerous condition of the explosives had been previously reported.

Friday, August 26.

—Deaths last week, 509 By cholera, 15.

—Fall of rain, to date, Fort, 74 inches.

—A Hindoo was drowned in a well on Tuesday, while engaged in immersing an image of Ganputi.

—*Times of India*: "Troubles never come singly" is a proverb the truth of which Abdul Rahman must appreciate to the full. The frontier dispute with Russia has hung as a menace over his head, the Ghilzai revolt has placed his tenure of power in imminent jeopardy, ill-health has weighed upon him, and, if we are to believe a Merv telegram, he has had to undergo a serious operation. But just when the boundary question has been amicably, if not altogether satisfactorily, settled, the rebellion among his subjects has been crushed underfoot, and the Ameer has apparently settled down to a period of rest and convalescence, there comes the startling news that Ayub Khan has escaped from Teheran and is on his way to Herat. If Ayub reaches that city, Abdul Rahman's troubles will be unquestionably revived in tenfold force.

—*Bombay Gazette:* Under the auspices of the Bombay Brahmo Samaj, the widowed daughter of an officiating Marathi Brahmin was married last evening to a Gujarati Kapole Bania. The event was considered to be a serious blow dealt to the demon of India Caste, the trammels of which it is one of the primary object of the Samaj to break down. This was the third or fourth marriage between persons of different castes, to which the Samaj has lent a helping hand; and yesterday's was not the least important of its kind. The members of the Bombay Brahmo Samaj, about twenty in number, are devoted band of Brothers, who believe in a universal brotherhood and worship one God. Meetings are held every Tuesday in the house at Khetwady of Mr. Raghoba Pandurang Tirkharker, the president; and prayers are offered; sermons preached; and hymns sung. The prayers and hymns are printed in Marathi for the use of the members. The bride of yesterday was Gangabai, about eighteen years of age, daughter of Mr. R. B. Nakhe, a Marathi Brahmin priest; and the bridegroom was Mr. Vunmali L. Mody about

twenty-four years of age, a Kapole Bania, sub-editor of the *Gujeratee* newspaper. About 5-30 p.m., the Registrar of Bombay attended at the house to sign a certificate of marriage.

Selections.

THE FAMILY IN EDUCATION.

HERBERT SPENCER, at the conclusion of his excellent chapter on psychological preparation for the study of Sociology, in which he has dwelt at some length on the importance of parental influence and social intercourse in their relation to the well-being of society, says: "Those who, while pressing forward education, are so certain that they know what good education is, that, in an essentially Papal spirit, they wish to force children through their existing school-courses, under penalty on parents who resist, will not have their views modified by what has been said. I do not look, either, for any appreciable effect on those who shut out from consideration the action of a system of intellectual culture which habituates parents to make the public responsible for their children's mind."

It must certainly be discouraging to any efforts for improvement of the intellectual and moral condition of society, by the natural and most effective methods, to discover that the natural teachers of children are generally disposed to shift their responsibility off upon the public, and that this tendency is not only habitual, but is even sustained and encouraged by systems of education which the public has accepted as the best that the wisdom of the age can produce. Yet Mr. Spencer is not without warrant for his conviction that the world is not ready for the application of his simple theory. With all the progress that has been made in Christian civilization, and particularly in the department of education, it is still chargeable against our own age that it neglects the simplest and most natural order in the work in which it claims to be most proficient. We laugh at the Platonic conception of an ideal social order which should ignore the duties of parentage and make the public responsible for the care and education of childhood. Our ideal of organized society would give to the community only a subordinate and supplementary relation to the work of education:—an important relation, it is true—a relation which would make available the knowledge, experience, and skill of the best teachers, and all the best results of pedagogical science, but still a subordinate relation in which the school, with all its facilities, would simply aid the home and subserve the purposes of well-planned, systematic, painstaking parental instruction. In the realization of such an ideal, parentage would assert its sovereignty, while natural affection, intensified by the appreciation of the susceptibilities of childhood and the possibilities of its mental and moral development, would assume the responsibility of its education, watching its development, discerning its aptitudes, studying its needs and directing its culture. Especially would this be true in the department of religious instruction. Parental love, broadened, exalted and quickened to its highest activity by the love of God, would assume the care of the child's spiritual nature and be Heaven's natural, constant and efficient agent for rearing the child in the nurture and admonition of the Lord. Parentage would be the quick, just censor of the pulpit. Its jealous eye would be upon the Sunday-school and its work, enforcing a high standard of efficiency, watching the influence of its instruction with prayerful solicitude, holding it accountable at the bar of Love, and judging it always by its fruit in the character of childhood.

Such is the Christian ideal. But how far have we advanced towards its realization? Must it not be said that even our Christian society is still largely under the dominance of the Platonic conception, which makes the public responsible for the education of children? In the average community the sense of parental responsibility is so lacking as to suggest to society itself the need of protection against its results. Both prudence and piety prompt the community as a whole, under philanthropic and intelligent leadership, to united efforts and public measures for the protection and education of children. Orphan asylums and various institutions for the shelter, protection, and correction of childhood are the result. Even the public schools, and education in general, base their plea for public support on the public good. The Sunday-school assumes to be an institution of the Church and avails itself of the plea of church obligation for its maintenance and efficiency. Thus the minds of individual parents are familiarized with the idea of public interests and public policy, while the family obligations and benefits fall into incidental and subordinate relation to associate interests and duties. We have frequent conventions and conferences for the purpose of counsel and organization with reference to the work of education. Sunday-school teachers assemble in large representative gatherings to discuss various methods and to stimulate zeal in Sunday-school work, deriving their inspiration primarily and chiefly from the greatness and power of the institution itself, rather than from the interests of the thousand of individual families which it should be its mission to serve. The consciousness of parental responsibility, or of accountability to parental oversight, is not the controlling influence of these assemblies. The home is held in the relation of a beneficiary, and the Sunday-school in the relation of a benefactor, not of a servant.

In short, it seems to pertain to the present condition of society that certain influences shall prevail which do "shut out from consideration [as at all objectionable] the action of a system of intellectual culture which habituates parents to make the public responsible for their children's minds." It is useless to complain of this. The public schools and the Sunday-schools are doing a work—rendering a service—which society cannot dispense with. But one obvious need of the hour is a fuller development of the sense of parental responsibility. The reader may smile at the suggestion of a Parent's Association, and of State Conventions for the purpose of conference respecting the work of parental instruction. But would these not be as appropriate and important as the convention of Sunday-school teachers? They certainly would be justified if they should afford a reasonable hope of so stimulating the feeling of parental responsibility and zeal in the instruction of childhood, that parentage would be the recognized Master in the wide field of education, or in the intellectual and religious culture of the children.

But this is a question for individual parents to consider. Neither the public nor the Church should delay its work. If parentage would hold the mastery it must crown itself: if the family is to be lifted to its proper position parents must assert its sovereignty. When we reflect upon what this means we cannot perhaps wonder that in the minds of some parents who appreciate its significance there arises the question whether they should send their children to the Sunday-school at all or not, and that their doing so is due to their desire to sustain an institution which benefits other people's children, rather than to a conviction that it benefits their own. The fact is that in some cases parents are compelled to feel that the Sunday-school is is not *their* helper and servant, because their aim is far above the character and spirit of the service rendered. These parents, however, are few. Were the number greater the influence would be felt in Sunday-school work. The first advance needed is in the ranks of parentage. Then the teacher will follow. But in the meantime it should be the aim of every teacher to render that service which the most intelligent, competent and prayerful parental instructor will recognize as valuable assistance. The consciousness of parental responsibility must furnish to the teacher the ideal of his mission. —(*N Chr. Advocate.*)

THE VEDAS.

MR. S. V. THOMAS, M. A., a distinguished Native Christian graduate of the Madras University, has contributed a most able and interesting article on the *Vedas* to the June number of the *Christian College Magazine.* Mr. Thomas is quite competent to deal with this difficult subject as he took Sanskrit as his optional subject for the Master of Arts examination. The style and the manner of treatment of the subject are all that can be desired. It is no exaggeration when we say that very few Englishmen can write the English language with such fluency and force as Mr. Thomas does. There are not wanting in these days sham critics who, after skimming over some imperfect translation in Englisb of portions of the *Vedas*, look upon themselves as authorities in Vedic literature. We certainly do not want the opinions of such men. We need the unbiassed, honest opinions of men who have studied the *Vedas* in the orginal Sanskrit. This, we have every reason to think, Mr. Thomas has done, and hence the importance we attach to what he says on the subject. The writer first speaks of the *Samhitas*, 'the most ancient, and by far the most important portions of the Vedas.' These are collections of hymns addressed to the various powers of nature, such as the wind, sun, rain, fire, &c. They are not all of them on sacred subjects. Some of the subjects are most trivial and childish. "In one place we have an erotic dialogue of a loose description between a man and his wife; in another an address to food, which was evidently the composition of a hungry glutton; in another a gambler complains of his ill-luck. In one the hawk, in another the partridge, and in a third the household pestle and mortar are the subjects of laudation." The Samhitas, being a collection of prayers and praises sung by various saints and rishis, naturally remind us of the Psalms of the Hebrew Scriptures, and Mr. Thomas gives us an interesting comparison of the two. "Like the Psalms they generally breathe a strain of gratitude, and give expression to overflow of fervent feeling from the contemplation of the beauty and order of the universe. Like the Psalms they abound with prayers for deliverance from danger and praises for mercies received. Like the Psalms also they here and there call upon divine justice to execute vengeance upon the enemies of God, that is to say, upon the non-Aryan Gentiles." But here the points of resemblance end and there are several remarkable points of difference. "In the Psalms the prayers are all addressed to one, and only one Being. In the Samhitas we find the prayers offered to myriads of gods in heaven above, in the earth beneath, and in the waters under the earth. Again the Hebrew poets seem to have felt naturally what was long after distinctly enunciated: 'We are unprofitable servants, we have done that which was our duty to do.' The Vedic poets offer their oblations conditionally, and claim the favour of their gods as due, by right, to their own merits. Another difference that strikes us is that in the Samhitas there is scarcely an allusion to anything beyond this life, either to a future state of existence as in the Christian system, or to the transmigration of souls as in the later Brahmanical creed.

The hymns all too plainly seek to gratify the cravings of the material body and the conforts of this world. There is hardly any reference to personal religion or sanctity of life. A fourth peculiarity observable in these Aryan poets is the easy tone of familiarity with which they dare to address their deities. The Psalmist sinks down in reverential awe before the terrible majesty of the King of Heaven. The Rishis, on the contrary, are hand and glove, so to speak, with their gods 'Indra, my friend, when you have your fill of my offerings, and have also filled my belly with food, then we shall sit together and talk as happy as the day is long' There are also indecorous similes in which the Vedic gods sometimes figure. Finally it should be mentioned that the gross indecency which defiles almost every department of Hindu literature had already begun to show itself here and there, in the religious chants of these good old Rishis."—(*Eastern Star.*)

AN INDIA GOVERNOR ON MISSIONS.

THE Rev. Dr. Stewart of Sialkot having drawn the attention of the Punjab Government to a newspaper article asserting that officials could no longer uphold mission enterprise, Sir Charles Aitchison, the Lieutenant-Governor, wrote the following letter. Sir Charles has always consistently supported evangelical missions of the kinds under his juri-diction. He has just returned to his native city, Edinburgh, before going out again to India as a member of the Governor-General's Council. The letter is published in the ninety-fifth Report of the Baptist Missionary Society, just issued.

"Lahore, January 25, 1887.

"I have not seen the article refered to; but I, for my part, should say that any one who writes that Indian officials, as a class, have no faith in the work of missionaries as a civilizing and Christianizing agency in India, must either be totally ignorant of facts or under the influence of very blinding prejudice. Statistics of conversion are no proper or adequate test of missionary work. Still, judged even by that standard, it cannot be said that an agency which, within little more than fifty years, has built up a native church, numbering, roughly, two-thirds of a million, is resultless. But, besides that, missionary teaching and Christian literature are leavening native opinion especially among the Hindus, in a way and to an extent quite startling to those who take a little personal trouble to investigate the facts Out of many examples I could give, take one I know of—one of the ruling princes of India who probably never saw or spoke to a Christian missionary in his life. After a long talk with me on religious matters he told me himself that he reads the Sanskrit translation of our Bible and prays to Jesus Christ every day for the pardon of his sins. It is not too much to say that the whole Brahmo movement, which takes a lead in all social and moral reforms in India and which, although decidedly unChristian pays to Christianity the sincere flattery of imitation, is the direct product of missionary teaching.

"Any one who wishes to appreciate whar missions have done for India cannot do bettet than read the recent Biography of Carey, by Dr George Smith (John Murray, 1885), particularly the three chapters: 'What Carey did for Literature and for Humanity;' 'What Carey did for Science:' and 'Carey as an Educator.' The same work the missionaries are doing still. They have been the pioneers of education, both vernacular and English, and they are still the only body who maintain schools for the low castes and the poor. To them we owe even the reduction of several of the vernacular languages (in this part of India, for example, Sindi and Pashtu) to written character. The only translation opening up to us the sacred books of the Sikhs we owe to a missionary. To the missionaries, and the missionaries alone, we owe the movement in favour of female education; and the remarks in the last education report for the Punjab, and the review thereof, show how efficient are the mission female schools, and how highly the labours of the missionaries are appreciated by Government. It was at the suggestion of the missionaries that I have this year framed and introduced a system of Government grants-in-aid of hospitals and dispensaries. It is to the example set by missionary ladies, during the last eight or ten years, in mission hospitals and in house-to-house visitation, that the present wide-spreading demand for medical aid and medical training to the women of India is mainly due. Apart altogether from the strictly Christian aspect of the question, which is of itself so full of bright hopes that no Christian man who reflects on what has already been achieved can fail to thank God and take great courage, I should, from a purely administrative point of view, deplore the drying-up of Christian liberality to missions in this country as a most lamentable check to social and moral progress, and a grievous injury to the best interests of the people.

"(Signed) C. U. AITCHISON."

—(*Free Ch. Record.*)

Miscellany.

—*Musafir in N. Chr. Advocate:* We had our first experience with the wild beasts of this region in this place,—Rudpore. It was about three o'clock in the morning after our arrival that we were aroused by a disturbance among the horses and servants. Then we heard the report of a gun! Some one called a chaprasee and asked what was the trouble. He answered that *lugger-buggers* were prowling around. Lugger-buggers, it seems, is the common term for leopard, although *cheetah* is the real name. Lugger-bugger is certainly very suggestive. They did not return and silence soon prevailed again. We found however in the morning that one of our best milch goats had disappeared, and there were signs which showed that she had been killed and eaten not far from our camp.

We came over here about a week ago and found General Mallory's party in tents with a goodly array of elephants waiting our arrival. The distance from Rudpore to Sitergunge is only seven miles and would have been but a trifling matter but for rather a troublesome river we had to ford. It was not very wide nor very deep, but there were quicksands in it so treacherous and dangerous that we had to be cautious. Mrs. Pelham's horse was the only one that had any trouble. He got into a bit of quicksand and was frightened, but he was soon extricated and we gained the opposite shore in safety. The river is a dismal one. I do not think it could be bridged over, certainly not without more of an outlay of money than would be profitable in this place. During the rainy season it must be impassable except for boats.

Yesterday was the day set to go out to capture the tiger. Captain Pelham had scouts all about keeping a look-out for his tigership, so that as soon as his exact location was ascertained we might sally forth and give battle. Two days ago he was reported to be in a certain place about three miles away, but those trustworthy gentry were rather out of their reckoning and the tiger was nearer than we supposed, as you will learn.

We were all to start at eight o'clock in the morning. Breakfast was over at seven, and while the elephants were being made ready Mrs. Pelham and I went out a little way on an old elephant that was not going out that day on the expedition. There was merely a pad or cushion fastened on his back on which we sat, and we were of course wholly unarmed. We were merely going out a little way to a place where Mrs. Pelham had noticed there was a particularly fine view of the mountains. Just before reaching the spot we passed through a little thicket in the midst of which, was a pool of water. As we reached this point we saw something that made our hearts almost stop beating. A huge tiger with bloody jaws lay sleepily beside the pool. He looked lazily at us but did not stir. We held our breath, and I fancy the mahout did the same. The elephant trembled violently but continued on his way without accelerating his pace. In a few moments we were out of sight of the tiger and without stopping for the fine view made our way as quickly as possible back to our camp and reported our discovery. Instantly all were in great excitement. I was so unnerved that I did not wish to go out with the others. I feared the tiger might not be so quiet next time we found him. Those bloody jaws and powerful limbs told of ferocity and strength. But all declared I must not show the white feather and be branded as a coward ever after, but must see the tiger brought to his last account. Captain Pelham hurried us off, saying we must find the tiger before he should become hungry again.

We were in a howdah this time on a fine, well-trained elephant with Captain and Mrs. Pelham, and we had guns and ammunition enough to slaughter a dozen tigers if they would only be obliging enough to put themselves in the way and stand to be killed.

The others were similiarly mounted and equipped, and my spirits rose and I forgot my fears in the excitement of the chase. A chaprasi told us which way the tiger had gone. It seems that the poor beast ran away from us faster than we did from him. We followed him for two or three hours over dreadfully uneven and often swampy ground, through thickets and bushes innumerable. The mahouts guided the elephants with consummate skill. At last we overtook the object of our search, and he was indeed a beautiful as well as a dreadful sight. He was very large and his brilliantly striped fur seemed aglow with the heat of his savage rage, while his eyes were simply terrible.

He had evidently become tired of running, (so soon after his breakfast)and was enraged at our pertinacity. He was ready to spring upon our elephant whenI first saw him, and he actually received Captain Pelham's shot as he sprang. The great royal beast fell close by us and scarcely stirred again. We waited awhile and then all alighted to look at him more closely. We were all standing round him when suddenly he gave a frightful growl and, opening his eyes that seemed to emit a greenish fire, attempted to spring at us. You can easly imagine there was a sudden stampede among the spectators. I did not see the gentlemen run for I was too intent upon running away myself to observe their movement, but when I next beheld the tiger, which was from a distance, he was lying prone and limp upon the ground really dead and quite "alone in his glory."

So our day's labour ended successfully and in good season after all, and we returned to our camp leisurely in the orange-coloured twilight. The gentlemen were much elated over their success, and we all considered it a memorable day.

—*The Rock:* There were once two balls in a box, one of which was made of real gold while the other was only gilded over. The latter was carefully wrapped in paper, and remained perfectly still, while its fellow kept rolling about. "How can you go on rolling about so much?" asked the gilt ball of the gold one, "Why you will rub all off." "Rub what off" replied the gold ball, as it continued its motion, "I am all of the same material." There was nothing to rub off in the case of

the gold ball, which was all reality, whereas its companion had only a superficial covering of gold. There is a certain class of so-called Churchmen to whom we should like to commend this illustration. They talk loudly of being good Churchmen, but their loyalty to the Church is apparent mainly by the way in which they abuse their Non-conformist brethren who do not see eye to eye with them in ecclesiastical affairs, and as for ever associating with them, they feel that such an act would altogether deprive them of the right to be considered good Churchmen. The real, genuine Churchman feels no difficulty in going about and lending a helping hand to those from whom he differs. Feeling that his loyalty to true Church principles is so real he knows that there is nothing to rub off by his coming in contact with others. The truth of the matter is that a great many people have a very hazy, indistinct idea what Church principles are, and in what good churchmanship consists. Men who thoroughly understand what is essential to good churchmanship will feel no difficulty whatever in cultivating friendly terms with those who are outside their own communion.

TELEGRAPHIC NEWS.

St. Petersburg, August 18th: The *Moscow Gazette* hints at the possibility of a Russian occupation of Trebizonde and Erzeroun unless Turkey interferes in Bulgaria.

Gastein, 18th: The Emperor William of Germany is suffering from a cold which his medical attendants pronounce to be rheumatic.

London, 19th: The very severe drought that has so affected England for the past two months has at last been broken by rain coming down in torrents, accompanied by tremendous thunderstorms throughout the country, but more especially in and around London.—The Government came to the support of the Land Bill in the House of Commons last night, and carried the amendments made in the Upper House by applying the closure.—Mr. Chamberlain and seven Unionist members voted against the amendments.—In the House of Commons, Mr. W. H. Smith, in reply to a question, said that the Government did not consider that the release of Arabi Pasha would be consistent with either the interest of England or Egypt or with the justice of the case.—In the House of Lords to-day, Lord Salisbury stated that the National League had been proclaimed as "a dangerous association" under clause six of the Crimes Act.

20th: It is the intention of Government to take measures towards the suppression of the National League only in those places were it is used to terrorize the people and interferes with the course of the Law.—The act of proclamation will require the sanction of Parliament, and the debate has been fixed for Thursday.—Mr. Chamberlain and other Radical members disapprove of the action of the Government in proclaiming the League, and, it is expected, they will secede from the Unionist Camp.

Philippopolis, 20th: Prince Ferdinand has arrived here amid a display of the greatest enthusiasm.

Constantinople, 20th: Russia continues to urge the Porte to intervene in Bulgaria.—All the Powers, in replying to the Circular Note sent by the Porte, express their disapproval of the irregular manner in which Prince Ferdinand has assumed the rulership of Bulgaria.

London, 20th: The Inman Line steamer *City of Montreal* has been burned in mid-ocean, all on board escaped from the burning ship in the steamer's own boats; one boat, however, containing thirteen persons, is missing; the rest were picked up by a passing vessel and were landed at Queenstown.

21st: Mr. Chamberlain, speaking at Birmingham yesterday, denied that he had seceded from the Unionist Party. He regretted the proclaiming of the National League, believing it likely to entail considerable difficulty and possibly danger, but he would give his support to the Government as long it upholds the Union.

22nd: The Irish Nationalists have convok a monster meeting, to be held at Dublin on Tuesday, to protest against the proclaiming of the National League.

Sofia, 22nd: The German Consul here has broken off all relations with Prince Ferdinand's Government.—The French Diplomatic Agent here has broken off relations with the Government of Prince Ferdinand.

Berlin, 23rd: The latest reports regarding the Emperor William's health state that his Majesty has quite recovered from his recent indisposition.

Sofia, 23rd: Prince Ferdinand has arrived here.—Great enthusiasm was manifested on the occasion.

London, 24th: The meeting of the Irish Nationalists at Dublin, yesterday, to protest against the action of the Government in proclaiming the National League, was simply crammed, but those present conducted themselves in a very orderly manner.—Mr. Jacob Bright and several other Radicals addressed the meeting, but while strongly denouncing the proclaiming of the League, they counselled moderation.—Mr. Dillon and Mr. O'Brien in their speeches defied the Government to carry out their intentions, and declared that the triumph of the National League over all opposition was certain.—In the House of Commons last night, Sir James Fergusson, in reply to a question, said that it was improbable that negotiations with Turkey regarding Egypt would be resumed at an early date.—The order of the Crown of India has been bestowed by her Gracious Majesty the Queen upon the Princesses Louise and Victoria of Wales.

London, 25th: The *Standard* publishes a telegram from Teheran stating that Ayub Khan and the principal men among his followers have made their escape from that place and are hurrying towards Herat.—The telegram adds that steps are being taken to intercept the fugitives, whose capture is almost certain.—(LATER)—Later particulars received state that Ayub Khan with his followers made their escape from Teheran about the 14th of this month, the fact of their having escaped being only discovered a week later, when the fugitives were seen 180 miles east of Teheran on the Turshiz road.—The Shah has despatched horsemen in pursuit with orders to scour the eastern frontier and to capture them at all hazards.—Ayub Khan is believed to have gone northward, and to be now in Russian territory.—The *Standard*, taking for its theme the reported defeat of the Ghilzais, says that the success that has attended the Amir's arms is a proof of the energy and stability of his rule, and that the alliance with him, apart from its other advantages, has given India time which was invaluable in which to provide for all contingencies. Nevertheless, much still remains to be done, notably the construction of fresh bridges over the Indus, the establishment of railway connection between Pishin and Sommani Nay (? Sulimani Range) and the employment of the Native armies in the defence of their common country.—The missing boat with 13 persons belonging to the Inman steamer *City of Montreal* has turned up at Falmouth.—Mr. O'Brien has been summoned to attend at Mitchelstown on the 9th of September to answer a charge preferred against him, under the provisions of the Crimes Act, of having incited the tenants of the Kingstone state to resist the law.

TRUTH may be opposed, but not deposed.

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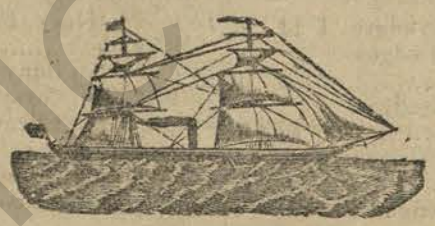

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